

The Brooklyn Jewish Center Review

March, 1955



A NEW TRANSLATION OF
THE SONG OF SONGS

By ROBERT GORDIS

PASSOVER

5715



Passover Terms

Pesach means the "Paschal Lamb," this refers to the lamb eaten by the Israelites on the eve of their departure from Egypt. It was eaten by the Israelites in haste, their loins girded and staff in hand, ready for the exodus. The blood of the paschal lamb on the doorposts was a sign to the angel of death of "pass over" the Israelite homes, hence the name "Passover."

Nisan is the month on which Passover falls. The paschal lamb was eaten in the evening after the fourteenth day of Nisan. This holiday is observed for seven days in Israel and for eight days in the Diaspora. Before the calendar was fixed by mathematical calculation the Sanhedrin in Jerusalem would send messengers notifying each community when the new moon had been sighted. Since messengers did not always arrive on time in communities outside of Israel, an extra day was added since the Jews were not completely certain as to which day marked the beginning of the festival.

Haggadah means "telling the story." It is our duty to tell the story each year, particularly to the children. The book which tells the story is now called a Haggadah.

Bedikat Hametz means searching for the leaven. On the evening before the Seder the head of the house conducts an impressive ceremony of searching for the leaven. Holding a candle to light the way the father gathers all crumbs of bread with a feather and spoon. The leaven is burnt the next morning in fulfillment of the injunction to destroy all *Hametz*.

WHAT TO KNOW ABOUT PASSOVER

How to Kasher Utensils

Spits and broilers must be made red hot.

Pots and pans must be dipped in boiling water, or the water in the vessel must be allowed to boil over after a thorough cleansing.

Spoons, knives and forks must be immersed in boiling water.

Glasses are placed in water for three successive days, the water being changed daily.

Earthenware and porcelain utensils cannot be kashered by any process.

Mah Nishtanah, or the Four Questions

Why is this night different from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night we may eat only unleavened bread.

Why is it that on all other nights we may eat any kind of herb, but on this night we are required to eat bitter herbs?

Why is it that on all other nights there is no required dipping of foods, but on this night we are required to dip the food twice—once *Karpas* in salt-water, and thereafter bitter herb in *Charoset*?

Why is it that on all other nights we may eat either sitting or reclining, but on this night we all recline?

The Answers to the Four Questions

The *matzah* reminds us of the unleavened bread which the Israelites ate in their hurried departure from Egypt.

The bitter herb, called *maror*, reminds us of the bitter lives led by the Israelites as slaves in Egypt.

The *Karpas*, for which celery or parsley may be used, is an entree to signify a festive supper in honor of this great holiday of freedom. The salt water makes the vegetable more palatable. These herbs are also timely reminders of the advent of Spring. The *Charoset* is a mixture of apples, nuts and wine reminding us of the bricks and mortar which the Israelite slaves were forced to make in Egypt.

Reclining is a sign of freedom.

Seder Symbols and Their Meanings

Seder means "order" or "programs of ceremonies."

Kiddush the prayer of sanctification is made over a cup of wine to show that this is a holiday of joy.

Arba Kosot the four cups are symbolic of the four promises of freedom found in the Bible.

Ten Plagues. We pour out drops of wine at the recital of the ten plagues to show that our joy is not complete since other human beings, the Egyptians, were forced to suffer, even though the Egyptians had been so cruel.

Dayenu. This joyous song of thanksgiving states that even one miracle would have "enough," but God performed many miracles for the Israelites.

Shank-bone. This is a reminder of the paschal lamb.

Roasted Egg. Represents the additional festive offering.

Hard-boiled Eggs. The eggs, eaten at the beginning of the meal, are a symbol of new life.

Afikoman. This refers to the *matzah* which is eaten as the final dessert. A favorite game is for the father to hide the *afikoman*. If found by the child it is redeemed by a present, since the Seder cannot proceed without the *afikoman*.

The Cup of Elijah. A cup of wine is set aside for Elijah, the symbol of future redemption. The door is opened to welcome Elijah as well as all other guests, rich or poor, who may wish to participate in the Seder.

Hallel. Psalms of thanksgiving.

Chad Gadya. This nursery rhyme is the final song in the Haggadah. It tells us of the kid which was bitten by the cat, which was bitten by the dog, etc. It concludes with the destruction of Death by God.

Shir Ha-Shirim. After the Seder it is customary to read the Song of Songs, a love-poem reminiscent of Spring, and symbolic of God's love for Israel.

—MORDECAI H. LEWITTES.

MATZAH, PURITY AND FREEDOM

PASSOVER is the oldest of Jewish festivals. It is the most colorful and dramatic celebration in our sacred calendar and yet the most difficult to observe. A complicated code of laws, handed down through the generations, regulates the preparations of the household for the festival and directs every step of observance. According to the Law, an exacting campaign must be waged to remove every trace of *hametz*, leavening, from the home. The Biblical prohibition of *hametz*, which is the basis for all the later regulations, is extraordinarily strict. "And there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders (Exodus 13.7)."

The historical reason for the eating of matzah and the removal of *hametz* is that the children of Israel departed from the land of Egypt in such great haste that the dough for their bread did not leaven. But this does not explain the stringency of the measures that must be taken for the removal of *hametz* in the preparation for the Festival. Nor can history alone explain why the eating of *hametz* on Passover became a cardinal sin.

The prohibition points to *hametz* as possessing certain intrinsic symbolic qualities that transcend the historical explanations. The other instances in the Bible where the use of *hametz* is prohibited shed much light on the inner symbolic meanings of leavened and unleavened bread. Concerning the meal-offering brought to the Sanctuary, Scriptures state, "no meal-offering, which ye shall

bring unto the Lord, shall be made with leaven; for ye must never burn leaven nor any honey, in any fire offering to the Lord (Leviticus 2.11)." About the remainder of the meal-offering which is shared by the Priests, the Bible is even more emphatic: "It shall be eaten without leaven in a holy place; in the court of the Sanctuary they shall eat it. It shall not be baked with leaven (Leviticus 6.10)."

God's Sanctuary was an island of purity surrounded by defilement. Strict and rigorous precautions were taken lest any impurity enter into its holy precincts. Eternal vigilance was enjoined against the admission of any object into the Sanctuary that bore even a trace of defilement or contamination.

The Bible equates *hametz* with impurity. With only one or two exceptions, leavening was barred from the Sanctuary. *Hametz*, by definition, is matter in which the process of fermentation has set in. In essence, fermentation is the decomposition, decay and corruption of matter, though it be sweet and pleasant to our palate. Nothing suggestive of decay and corruption dare be offered to the Almighty nor brought into His Temple.

For the Jew, leavening is synonymous with corruption and decay. The *Yetzer harab*, the pleasure-seeking drive within us, is looked upon as the leavening within our being. The Talmud records that Rabbi Alexandri would conclude his morning prayers with this meditation, "Master of the Universe, it is revealed

and known to you that it is our wish to do your will but the leaven in the dough (*seor she-beisab*) hinders us." In the literature of the Jewish Mystics, lack of sincerity is termed *hametz she-balev*—the leavening in the heart. The followers of the Lurianic Kaballah offered up on Erev Pesach the prayer and the hope that with the removal of the *hametz* the *ruah tumah*—the unclean spirit, would be removed from the hearts of men.

The converse of *hametz*, *matzah*, in which even the traces of leavening are missing, is considered to be synonymous with purity, sincerity and devotion. The early Christians nurtured at the bosom of Judaism, used the same symbolism of *hametz* and *matzah*, and it still plays a major role in Christian thought and practice. Thus we find this strikingly Jewish statement in the New Testament, "Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth (I Corinthians 5.6)."

Comprehending the innate symbolic qualities of *hametz* and *matzah*, we can fully appreciate the scrupulous care that must be taken in observing the Passover rites. The association of these symbols with the Festival of Freedom brings us a message of pressing relevance—that Freedom is God's sacred gift to man, and that it perishes in the polluted atmosphere of corruption and insincerity; freedom flourishes in a climate of devotion and sincerity, unhindered by the *seor she-beisab*, the leavening in the dough.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A Proud Reward for the Center

IN THE past two issues of our Center Review, I published in this column letters which I received from former pupils of our Hebrew School—now adults—which revealed in splendid fashion the influence our institution has had on our young. This time, I am taking the liberty of reprinting an extract from a letter I recently received from a well-known Rabbi in Long Island, Rabbi I. Usher Kirshblum, of the Jewish Center of Kew Gardens Hills. The letter speaks for itself, and it gives eloquent testimony from one who certainly can judge human character of what others think of some of the young people who had their spiritual rearing in our Brooklyn Jewish Center:

Dear Rabbi Levinthal:

"Knowing of the personal interest which you take in all of your congregants I am sure you will be happy to learn of the great work two of your young men are performing in my own congregation. Though they have been in the East for a number of years their heart is still in the West. They have never ceased to speak with love and admiration about you and the Brooklyn Jewish Center, your spiritual home.

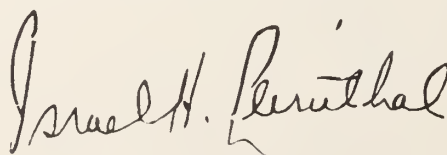
One is Buddy, or Leroy S. Lowenfeld. The training he received at your institution has served him in good stead. He is most active in our Synagogue, and at present is the President of our Men's Club. Recently he has accepted the Chairmanship of our Seminary Campaign and is doing an outstanding job. I have learned that he is the first product of the United Synagogue Youth Movement to assume such a post.

The second young man is Bill, or William Wiener. He has written many glorious chapters of history in our own

congregation. A prominent member of our Ritual Committee and Chairman of the Board of Education, he is a traditional man in the full sense of the word and a great credit to our Synagogue. He has a generous heart and a warm hand, participating in every philanthropic endeavor. For his services to our community the annual Seminary Breakfast will honor him with a citation."

Rabbi Kirshblum was gracious enough to ask me to be the guest speaker at a gathering for these young men—an invitation which I would have been happy to accept, but I was far away from the city and had to deny myself this pleasure. I did write to the Rabbi, telling him the joy his tribute to these young men gave me and I am sure that I voiced the sentiments of all the members of our Center.

This is the reward that all the workers in our Center had hoped for. This is the dream and the prayer that the builders of our institution cherished—that we may produce a generation that shall carry aloft the banner of our faith in a manner that shall win the respect and admiration of all who see them. We are grateful that that dream and that prayer have, in large measure, been realized.



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The New Song

The Scroll of the Song of Songs, ascribed to King Solomon, has been linked by the Sages with the festival of Passover. This connection was based on the Midrashic interpretation of this Song as being an allegorical poem celebrating God's love for the community of Israel. The redemption from the bondage of Egypt was God's first manifestation of His love for the people of Israel. In addition, Passover marks in our sacred round the emergence of spring. In this scroll of the Song of Songs there is a beautifully lyric apotheosis of the spring-tide: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of singing is come."

Tradition, therefore, calls for the recitation or chanting of the Song of Songs after the completion of the Seder ritual and its chanting in the Synagogue on the Intermediate Sabbath of Passover.

We present in the pages that follow a new translation of the Song of Songs by Dr. Robert Gordis, Associate Professor of Biblical Exegesis at the Jewish Theological Seminary of America. It was originally published in the Texts and Studies series of the Jewish Theological Seminary.

Many scholars and writers have considered that the Song of Songs is a collection of parts which can be arranged to tell a somewhat consecutive story. Dr. Gordis adhered to this plan, and prefaced each section he believed to be a unit with a title and an explanatory note. Space prevents the publication here of the notes, but we have retained the titles, and these indicate the nature of the chapters they head, as Dr. Gordis envisioned them.

B. K.

The illustrations used in the Review are taken from the celebrated artist, Lillien, whose conception of Solomon is published on page 9, and from Zeev Raban, a Bezalel artist who illustrated a fine edition of the Song of Songs printed in Berlin many years ago and now out of print. The cover drawing and the decorative borders are by Zeev Raban.

THE SONG OF SONGS, WHICH IS SOLOMON'S

A New Translation

By ROBERT GORDIS

THE CALL TO LOVE

Let me drink of the kisses of his mouth,
For thy love is better than wine!
Thine oils are a delight to inhale,
Thy presence—as oil wafted about,
Therefore do the maidens love thee.

Draw me after thee, let us hasten—
The king has brought me to his chambers,
Saying, "We will rejoice and be merry
with thee!"

We shall inhale thy love rather than wine!
As fine wine do they love thee.

THE RUSTIC MAIDEN

Swarthy am I, but comely, O daughters
of Jerusalem,
Swarthy as Kedar's tents,
Comely as Solomon's hangings.
Do not look askance upon me, for being
swarthy,
For the sun has tanned me;
My brothers were incensed against me,
They set me a keeper over the vineyards;
But my own vineyard I did not keep.

TELL ME WHERE MY LOVE

Tell me, O thou whom I love,
Where dost thou pasture thy sheep,
Where dost thou let them lie at noon?
Why, indeed, should I be a wanderer
Among the flocks of thy comrades,
Who would say to me:
"If thou knowest not, fairest among
women,
Follow the footprints of the sheep,
And pasture thy kids
Near the tents of the shepherds."

BEDECKED IN CHARM

The Bridegroom:
To a steed in Pharaoh's chariots
Do I compare thee, my beloved
Thy cheeks are beautiful with bang-
lets,

Thy neck, with strings of jewels.
Golden beads shall we make thee
With studs of silver.

The Bride:

While the king was on his couch,
My nard gave forth its fragrance.
A bag of myrrh is my beloved,
Lying between my breasts.
A cluster of henna is my beloved to
me
From the vineyards of En-gedi.

OUR WALLS ARE CEDARS

The Lover:

Thou art fair, my beloved, thou art
fair,
Thine eyes are doves.

The Beloved:

Thou art handsome, my beloved, yea
sweet,
And our couch is green.

Both:

The beams of our house are cedars,
And our rafters are cypresses.

WHO IS LIKE MY LOVE

The Maiden:

I am but a rose in Sharon,
A lily of the valleys.

The Youth:

As a lily among thorns,
So is my beloved among the young
women.

The Maiden:

As an apple-tree among the trees of
the wood,
So is my love among the young men.
Under its shadow I delight to sit,
And its fruit is sweet to my taste.

LOVE'S PROUD PROCLAMATION

He has brought me to the banquet-hall,
With his banner above me of love.
Strengthen me with dainties, sustain me
with apples;
For I am love-sick.





His left hand is beneath my head,
While his right embraces me.
I adjure you, O daughters of Jerusalem,
By the gazelles and the hinds of the field,
That you disturb not, nor interrupt our
love,
Until it be satiated.

THE TIME OF SINGING IS COME

Hark! my beloved! here he comes,
Leaping over the mountains, skipping
over the hills.
My beloved is like a gazelle or a young
hart;
Behold, he stands behind our wall,
Looking through the windows,
Peering through the lattices.
My beloved spoke, saying unto me:
"Rise up, my love, my fair one, and
come away.

For lo, the winter is past,
The rain is over and gone;
The flowers have appeared on the earth;
The time of singing is come,
And the voice of the turtle-dove is heard
in our land.

The fig-tree puts forth her green fruits,
And the vines in blossom give forth their
fragrance.

Arise, my love, my fair one, and come
away."

THE LOVER'S WELCOME

The Lover:

O, my dove, in the clefts of the
rock, in the shadow of the cliff,
Let me see thy face, let me hear
thy voice;
For sweet is thy voice, and thy face
is comely.

The Beloved:

The foxes have seized us, the little
foxes that spoil the vineyards;
For our vineyard is in blossom.

SURRENDER

My beloved is mine, and I am his, who
feeds among the lilies.
Until the day break, and the shadows flee,
Turn, my love, and be like a gazelle or
a young hart
Upon the mountain of spices.

THE DREAM OF THE LOST LOVER

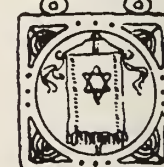
On my couch at night I sought him
whom I love,
Sought him, but found him not.
"I will rise now, and go about the city,
On the streets and highways,
I will seek him whom I love."
I sought him, but I found him not.
The watchmen making their rounds in
the city found me.
"Have you seen him, whom I love?"
Scarcely had I passed them,
When I found him whom I love.
I held him, and would not let him go,
Until I had brought him into my mother's
house,
Into the chamber of her that conceived
me.
"I adjure you, O daughters of Jerusalem,
By the gazelles, and by the hinds of the
field,
That you disturb not, nor interrupt our
love,
Until it be satiated."

A WEDDING SONG FOR SOLOMON

Who is this coming from the wilderness,
Like thick clouds of smoke?
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold, it is the litter of Solomon;
Sixty heroes round about it,
Of the heroes of Israel,
All skilled with the sword,
Expert in war.
Every man has his sword at his side
To ward off the terrors of the night.
A palanquin has the king made for him-
self,
Solomon, of Lebanon-wood.
He has made its pillars of silver,
Its inlay of gold,
Its seat of purple,
Its innermost parts being inlaid with
ivory—
From the daughters of Jerusalem.
Go forth, O daughters of Zion,
And gaze upon king Solomon,
Arrayed in the crown with which his
mother has crowned him
On his wedding-day,
On the day of his heart's gladness.

MY BELOVED IS PERFECT

Thou art fair, my love, thou art fair!
Thine eyes are as doves behind thy veil,



Thy hair is as a flock of goats,
Streaming down from the mount Gilead.
Thy teeth are like a flock ready for
shearing,
Who have come from the washing,
All paired alike, and none missing among
them.

Thy lips are like a scarlet thread
And thy mouth is comely;
Thy temples are like a slice of pome-
granate,
Seen behind thy veil.

Thy neck is like the tower of David
Which is built as a landmark,
A thousand shields hanging upon it,
All the armour of the heroes.
Thy two breasts are like two fawns,
Twins of a gazelle,
Feeding among the lilies.
Until the day break
And the shadows flee,
I will get me to the mountain of myrrh,
And to the hill of frankincense.
Thou art all fair, my love;
And there is no blemish upon thee.

CALL FROM THE MOUNTAINS

With me from Lebanon, my bride,
With me from Lebanon shalt thou come.
Leap from the top of Amana,
From the top of Senir and Hermon,
From the dens of the lions,
From the mountains of the leopards.

LOVE'S ENCHANTMENT

Thou hast ravished my heart, my sister,
my bride;
Thou hast ravished my heart with one
of thine eyes,
With one bead of thy necklace.
How fair is thy love, my sister, my bride!
How much better thy love than wine!
And the smell of thine ointments than
all perfumes!
Thy lips, O my bride, drop honey—
Honey and milk are under thy tongue;
And the smell of thy garments is like
the smell of Lebanon.

LOVE'S BARRIERS

The Lover:

A closed garden is my sister, my
bride;
A closed spring, a fountain sealed.
Thy branches are a garden of pome-
granates,

With precious fruits,
Henna with nard,
Spikenard and saffron, cassia and
cinnamon,
With all trees of frankincense;
Myrrh and aloes, with all the chief
spices.

The Beloved:

The fountain in my garden is a well
of living waters,
Flowing down from Lebanon.
Awake, O north wind;
And come, O south;
Blow upon my garden,
Let its spices flow out,
Let my lover come into his garden,
And eat its delightful fruits.

The Lover:

I have come into my garden, my
sister, my bride;
I have gathered my myrrh with my
spice;
Eaten my honeycomb with my
honey;
Drunken my wine with my milk.

The Beloved:

Eat, O my friend,
Drink yea, drink abundantly of love.

LOVE'S TRIAL AND TRIUMPH

I was asleep, but my heart was awake.
Hark! my love is knocking:

"Open to me, my sister, my love, my
dove, my perfect one,

For my head is filled with dew,
My locks, with the drops of the night."

"I have already put off my coat,
Why should I put it on again;
I have washed my feet,
Why should I soil them?"

My beloved withdrew his hand from the
door's opening,

And my heart was stirred for him.

I rose to open to my beloved,

And my hands were dripping with
myrrh.

My fingers with flowing myrrh,
Upon the handles of the bar.

I opened to my beloved,

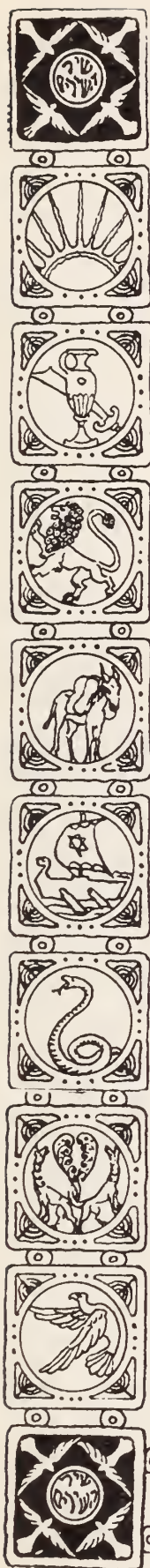
But my beloved was gone and away.

My soul longed for his word;

I sought him, but could not find him;

I called him, but he gave me no answer.

The watchmen going about the city
found me,





They struck me, they wounded me,
The keepers of the walls stripped my
mantle from me.

"I adjure you, O daughters of Jerusalem,
If ye find my beloved,
What shall you tell him?
That I am faint with love."

"What is thy lover more than any other,
O fairest among women?
What is thy lover more than any other,
That thou dost so adjure us?"

"My beloved is fair and ruddy,
Pre-eminent above ten thousand.
His head is the finest gold,
His locks are curled, black as a raven.
His eyes are like doves, beside the water-
brooks,

Bathing in milk, sitting at a brimming
pool.

His cheeks are as beds of spices,
Exuding perfumes,
His lips are as lillies,
That drop with flowing myrrh.

His arms are rods of gold
Set with beryl,

His body is a column of ivory,
Overlaid with sapphires,

His legs are pillars of marble,
Set upon sockets of fine gold,

His appearance is like Lebanon,
Lordly as the cedars.

His mouth is sweetness itself,
He is altogether a delight.

This is my beloved, and this is my friend,
O daughters of Jerusalem."

"Where is thy lover gone,
O fairest among women?

Where has thy lover turned,
That we may seek him with thee?"

"My beloved is gone down to his garden,
To the beds of spices,

To feed in the gardens,
And to gather lilies.

I am my lover's,
And my beloved is mine,
As he feeds among the lilies."

THE POWER OF BEAUTY

Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,

Awe-inspiring as these great sights!

Turn thine eyes away from me,

For they have overcome me,

Thy hair is as a flock of goats,

Streaming down from Gilead.

Thy teeth are like a flock of ewes,

Who have come up from the washing;

All paired alike and none missing among
them.

Thy temple is a slice of pomegranate
Seen behind thy veil.

THE ONE AND ONLY

There are threescore queens,

And fourscore concubines,

And maidens without number.

But my dove, my pure one, is one alone,

The only one for her mother,

The choice of her that bore her.

Maidens saw her, and called her happy,

Even queens and concubines, and they
praised her.

LOVE'S DAWNING

Who is she gazing forth like the morning
star,

Fair as the moon,

Bright as the sun,

Awe-inspiring like these great sights?

I have come into the garden of nuts,

To look at the tender shoots of the valley,

To see whether the vine has budded,

And the pomegranates are in flower.

I am beside myself with joy,

For there thou wilt give me thy myrrh,

O noble kinsman's daughter!

THE MAIDEN'S DANCE

The Company:

"Turn, turn, O maid of Shulem,

Turn, turn, so that we can see thee!"

The Maiden:

"What will you see in the maid of
Shulem?"

The Company:

"Indeed, the counter-dance!

How beautiful are thy steps in
sandals,

O nobleman's daughter!

The roundings of thy thighs are like
jewelled links,

The handiwork of a craftsman.

Thy navel is like a round goblet

In which the wine-mixture is not
lacking.

Thy belly is like a heap of wheat,

Set about with lilies.

Thy two breasts are like two fawns,

Twins of a gazelle.

Thy neck is as a tower of ivory.

Thine eyes are pools in Heshbon,

At the gate of Bath-rabbim,



Thy nose is like the tower of
Lebanan
Facing toward Damascus.
Thy head upon thee is like crimson,
And the hair of thy head like
purple—
A king is held captive in its tresses.

HOW DELIGHTFUL IS LOVE

How fair and how pleasant art thou, love,
with its delights!
Thy form is like a palm-tree,
Thy breasts, like clusters of grapes.
I said: "I will climb up into my palm-
tree,
And take hold of its branches.
Let thy breasts be as clusters of the vine,
And the fragrance of thy face like apples,
For thy kiss is like the finest wine
That gives power to lovers,
And stirs the lips of the sleepers with de-
sire."

THE BELOVED'S PROMISE

I am my beloved's,
And for me is his desire.
Come, my beloved, let's go forth into
the field,
Let us lodge among the villages,
And rise early for the vineyards.
Let us see whether the vine has budded,
Whether the vine-blossom has opened,
And the pomegranates have flowered—
There will I give thee my love.
The mandrakes are giving forth their
fragrance,
And at our door are all sweet fruits,
Both new and old—
There will I give thee my love,
Which I have laid up for thee.

WOULD THOU WERT MY BROTHER

Would thou wert indeed my brother,
Who had suckled at my mother's breasts!
If I found thee outside, I could kiss thee;
Yet no one would despise me.
I would bring thee to my mother's house
Who had taught me,
I would give thee spiced wine to drink,
The juice of pomegranates.
His left hand would be beneath my head,
And his right hand would embrace me.
And I would exclaim,

"I adjure you, O daughters of Jerusalem:
Why should you disturb or interrupt our
love
Until it be satiated?"

UNDER THE APPLE-TREE

The Company:

Who is this coming up from the
wilderness,
Clinging to her beloved?

The Beloved:

Under the apple-tree I woke thee,
There thy mother gave thee birth,
Yea, there she who bore thee brought
thee forth.

THE SEAL OF LOVE

Set me as a seal upon thy heart,
As a seal upon thine arm,
For love is strong as death,
Passion is unyielding as the grave.
Its flashes are flashes of fire,
A flame of God.
Many waters cannot extinguish love,
Nor can the floods sweep it away.
If a man gave all the wealth of his house
In exchange for love,
He would be laughed to scorn.

THE RAMPARTS OF LOVE

The Suitors:

We have a little sister,
But she has no breasts.
What shall we do with our sister,
On this day when she is being spoken
for?
If she be a wall,
We will build a turret of silver
against her;
If she be a gate,
We will besiege her with boards of
cedar.

The Maiden:

I am a wall,
And my breasts are like towers,
Therefore am I in my lover's eyes
As one finding favor.

THE FINEST VINEYARD

Solomon owned a vineyard at Baal Hamon
Which he gave over to tenants.
For its fruit one would give
A thousand pieces of silver.



*The Artist Lillien's Conception
of Solomon*

But my vineyard, my very own, is before
me.
You, Solomon, are welcome to your thou-
sand,
And your vine-tenders to their two hun-
dred!

LET ME HEAR THY VOICE

Thou dwelling amid the gardens,
While thy companions are listening,
Let me hear thy voice, saying to me,
"Make haste, my beloved,
And be like a gazelle or a young hart
Upon the mountains of spices."

THE
END



This year we commemorate the 750th yahrzeit of Moses Maimonides. Maimonides ranks as the foremost Jewish scholar and teacher of medieval times. In his writings, he embraced almost all fields of scholarship — Talmud, philosophy, physics, medicine, psychology and logic; but, above all, he was the Rabbi and spiritual guide of his generation. In this article, Dr. Bernard Heller, visiting Professor of Ethics and Midrash at the Hebrew Union College-Jewish Institute of Religion in New York, discusses the relevancy of Maimonides' teachings to the modern Jew.

WE ARE now memorializing the 750th anniversary of the death of Moses Maimonides. The questions that present themselves to the critically-minded student of Jewish history and literature are the following:

What really accounts for the remarkable prestige of Maimonides throughout the ages?

What is the real explanation of the homage which is being paid to him today by the learned amongst Gentiles as well as Jews?

High as may be our appraisal of his medical skill and juridical and philosophic attainments, do these not, nevertheless, conform to a pattern and set in a framework that is medieval and obsolete?

Is there not an unbridgeable gap between the tenets and tendencies which Maimonides professed and those which prevail today?

Have not his thirteen articles of faith been challenged despite their incorporation in verse form in the Liturgy? Have they not been reduced or augmented by outstanding and well-recognized leaders and thinkers of medieval Jewry? Some reduced the articles to seven, some to three, while others conceived Judaism to consist of twenty-six and thirty-five cardinal beliefs. The cabalists considered each of the 613 mitzvohs as involving a separate and indispensable principle.

Maimonides' outstanding achievement is that he succeeded in harmonizing the doctrines of Judaism with the philosophy of Aristotle, dominant in his time. But, even if his definitions and analyses of the essence of Judaism were acceptable to

A Noted Scholar Explains Why the Teachings of Maimonides Are so Significant Today, on the 750th Anniversary of his Death

THE GREAT SAGE, RAMBAM

By DR. BERNARD HELLER

moderns, must we not reckon with the fact that scholastic rationalism has become superseded by scientific experimentalism and ethical pragmatism? Aristotle has been dethroned; Bacon and Dewey now sway the minds of men, say they. The problems which Judaism, together with other religions, face, the challenge which they must encounter, are they not completely different than those which the Islamic and Jewish and Christian theologians of the 12th century had to meet?

We must admit that these arguments are not unsubstantiated by facts. In Maimonides' day for example, the winds

veloped expression of the will and the wisdom of the deity. To the Christian the authentic addenda was the New Testament, to the Mohammedan, it was the Koran; to the Jew, the Talmud. What disturbed them were the inconsistencies between the literal meanings of the Bible, which they considered to be infallible, and the logical conclusions and concepts of Aristotle. What they craved for was merely the reconciliation between these two sources of truth.



This is a portrait presumed to be of Maimonides. It was published in the "Thesaurus Antiquitatum Sacarum," by Ugulinus, Venice, 1774. Since Ugulinus was known to be a careful scholar this portrait has gained acceptance in some historical works.

of doctrine which were contrary to the traditional teachings of religion were, in comparison to those which agitate us today, a gentle zephyr, or at most, a stirring breeze.

There were no wholesale denials of the value and validity of the fundamentals of religion. The reality and existence of God was deemed in his day to be provable, if not an axiomatic truth, Revelation, an historic fact, and the Scripture the inspired word of God. The only question in their minds was which Scripture constituted the latest and most de-

The perplexed of today, however, challenge the very basic principles of religion—all religion. Modern scepticism is like a tornado that threatens to sever the tree from its very roots. These are some of the charges that are thrown up to the exponents of religion: Religion, say they, is a structure that is reared on a flimsy foundation—on an appeal to human gullibility or faith. What is your empirical basis for your belief? Have you ever seen God? Can you indisputably prove his existence? Is not Scripture the work of man, written in the period of his in-

fancy, and teeming with mistakes and errors?

(To satisfy the modern sceptic, it will not be enough to give an elastic interpretation to the literal phrases and meanings of the Bible. The defender of religion today must proceed along new lines, take nothing for granted and build from the bottom up.)

Another difference between the sceptics of Maimonides' day and modern times is the following:

In Maimonides' days the perplexed lived the religious life and continued to revere the values which have been identified with religion while they sought for more light. They seemed to sense that in religion suspension of loyalty because of lack of complete and sufficient proof is practically equivalent to its repudiation.

The modern, however, as soon as he begins to question a religious doctrine or practice, immediately proceeds to ignore or throw the whole thing overboard, and the grooves of habit, as a result, become deeper and deeper until it becomes hard for him to resume his former allegiance even if a new ray of light should illuminate his vision.

Lastly, in Maimonides' days the doubters offered "reasons" for their scepticism. Their disposition was to adhere to the traditional religious professions and practices. Logical, moral, or aesthetic considerations impelled them to contrary beliefs and behaviors. These considerations, it must be noted, preceded their sceptical affirmations or attitude. Their doubt was the result of deep and unwavering convictions of something which they highly esteemed. Their objections and their criticisms were not verbiage that they picked up in conversation or something that they adopted by a process of *emführung*.

The objections to religion which the modern reveals assume the form, however, not of reasons but rather of "rationalizations." Now, a rationalization, psychologists tell us, is merely an explanation which is evoked to gratify a desire which one has or a disposition which one does not want to get rid of. In rationalizations the disposition or desire comes first; the reasons follow. The criticisms of the modern sceptics are, it will be found, nothing more than justifications of deeds

or dispositions of questionable or unacceptable motives.

Now, people who have reasons can be argued with and convinced. It is, however, exceedingly difficult to argue against desires and dispositions which are buttressed by habit and become part and parcel of one's nature or self.

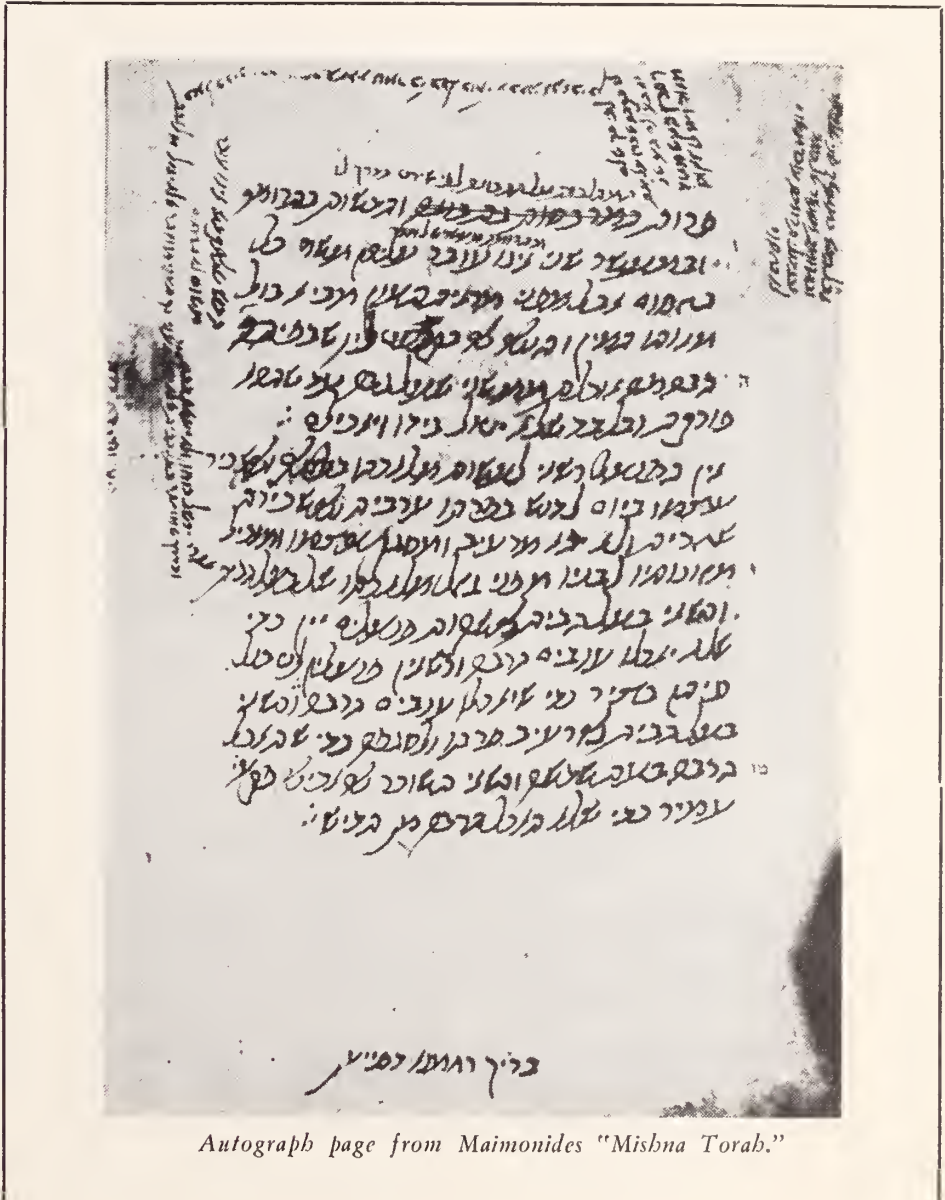
If the philosophy and the intellectual difficulties which Maimonides had to face and square are so different than those which challenge the perplexed of our generation, what then accounts for the singular appeal and response which the 750th anniversary of the medieval philosopher evokes?

The following, in my opinion, constitute an explanation of the phenomenon:

I

Maimonides caught the imagination of even moderns because of his unique personality. He was a man of rare versatility, industry, intellectuality and, with it all, beautiful humility. That he was a good and successful doctor is indicated not only by his post as private physician to the Vizier of Saladin, but also by the motley hosts of people of all faiths who sought treatment at his hands. The tribute of the Arabic poet, Alsaid Ibn Sina Almulk, is a testimony to his medical ability:

"Galen's art heals only the body,
But Maimonides' skill heals the body and soul.



Autograph page from Maimonides "Mishna Torah."

If the moon herself were to submit to his art,
 He would deliver her of her spots
 And he would save her from her wasting away
 At the period of her decline,
 For evil and ignorance flee from his presence.
 When Maimonides arrives,
 All suffering departs."

Maimonides, however, was a rare type of physician. He was not merely interested in developing a large and profitable practice, nor was the study of medicine and the healing of the sick his major passion. His concern with and devotion to Judaism transcended all his interests.

Maimonides took to the study and the practice of medicine as a profession only after his brother, who was a dealer in precious stones, was drowned in one of his voyages to the East. (The latter, wishing his scholarly brother to devote himself entirely to the study of the Torah, assumed the responsibility for his support.) Maimonides, in a letter to a French rabbi, deplors the fact that, due to these and other circumstances, he was now forced to allot so much of his time to studies other than the Torah. "Although," he writes, "from my boyhood the Torah was betrothed to me and continues to hold my heart as the wife of my youth, and in whose love I find a constant delight, strangers whom I first took into my house as her handmaid have become her rivals and absorb a portion of my time." Like his rabbinic predecessors and his disciple Spinoza, he was vigorously opposed to utilizing his wide and deep knowledge of the Torah as a spade wherewith to dig a livelihood.

The range of subjects on which Maimonides wrote embrace logic, astronomy, jurisprudence, as well as philosophy, religion and biblical exegesis. His treatises on all these subjects reveal that he was more than a mere dilettante.

The "Mishne Torah" is the best monument to his industry. An eminent teacher of law recently remarked that to collect and systematically arrange the various decisions relating to the current government procedures is a work beyond the power of a single individual. It is, therefore, amazing that a single indi-

vidual could classify and systematize the numerous laws which were the product not of years or decades but of centuries—laws that attempted to regulate the relations of men to their God as well as to their fellowmen. In addition, his work is marked by remarkable lucidity and rare sobriety of judgment.

The "Guide to the Perplexed" reveals a colossal intellect. Maimonides, it is true, was not a philosopher in the professional sense of the word. One will not find in his *More* chapters dealing specifically with metaphysics or epistemology. He was dominantly a religious thinker, with a very practical bent of mind. His quest was for values more than essences. In his characterization of the divine being we call God, he was content with negative attributes. Goodness and the wisdom that leads to sanctified living were the things that lured him on to his quest. His intellectuality is clearly evidenced by his practical appraisals of many of the doctrines which were acceptable to both the philosophers of the Arabic and the Aristotelian schools. He manifests a remarkable independence of judgment—which was not deterred by the prevalence of the tenets with which he took issue or the prestige of those who were counted as their authors or exponents.

Maimonides, despite his singular abilities and achievements, was free of the lordly airs and imperious disposition which come with leadership and high recognition. He manifested an unfailing spirit of forbearance and humility even in his attitude to critics whose opposition to his views was the result of low motives and shallow understanding of his writings. When the vainglorious Gaon of Bagdad, Samuel ibn Ali, seeing himself eclipsed by the rising star of Maimonides, stooped to personal abuse, Maimonides dismissed his disciples from indulging in any counter attacks. Writing to Joseph ben Aknin on this subject he said: "My thoughts about this matter are different from yours, my dear son. My old age has taught me to be calm, and my physical infirmity has schooled me to be circumspect. . . . Naturally you cannot control your anger when you see me suffer; for I am your father and your teacher and your friend. But I am truly distressed that you should feel pain

at my suffering. . . . As my pupil I ask you to follow in my footsteps and to ally yourself with the oppressed rather than with the oppressors."

In reply to the Jews of Arabia who were high in their praises of his attainments, he wrote: "My achievements are far behind my gains. I am but a gleaner in the fields of my ancestors. I follow after the reapers and gather a few ears of corn which they have let fall behind them."

II

The reason for the particular appeal of Maimonides to the Jews of our day is the remarkable similarity between his times and those in which we live. The whole of Europe in the thirteenth century was



Where Maimonides lived in Cairo

in a state of war. No country was assured of peace and tranquility. The age was marked not only by political and national rivalries, but all of Christendom was kept agitated by periodic waves of religious frenzy that swept over Europe. Christian was pitted against Moslem. Before one Crusade was over another began.

In this trying and turbulent period, as in all such times, the Jew was made a target of attack. He was looked upon as an alien, a profiteer, and the personification of all the forces that were inimical to the Church and what it professed. He was herded in ghettos, stigmatized with yellow badges and led to autos-da-fe. Enforced public disputations and the burning of his holy books became a reg-

ular pastime with the masses. Even popes (Innocent III and Pious Honorius IV) characterized the presence of "the accursed and perfidious Jews" as casting an "opprobrium on the majesty of God." The opposition extended even to the Isles of England. There, too, disabilities were imposed upon the Jews which included even such things as the building of new synagogues. The Synod of Exeter, held in 1287, openly exhorted the authorities "to rise up with ready courage against such audacity, in order that it may be completely suppressed and confounded, and that the dignity and glory of the Catholic Faith may increase."

The Jew fared no better than in the Moslem-ruled sections of Europe and Africa. Spain was overrun by hordes of Almohades, a strong and austere Islamic sect hailing from Morocco. They were fanatical in their advocacy of Allah as the One True God and Mohammed as His Supreme Prophet. Their attitude to life and the arts was the reverse of that of the liberal and cultivated Almoravids, whom they had displaced. After their victory in Spain, they set out on a program of cleansing their newly acquired territories of heretics and their churches and synagogue. Their slogan was, "A Moslem state for Moslems only." The alternatives that faced the members of the other religions were exile or the acceptance of Moslem creed and conduct. The best that the members of the vanquished groups could hope for was a clandestine observance of the teachings of their faith.

To the distracted Jews of his day, Maimonides presented not only a message of hope and courage but a program which revealed a remarkable loftiness of spirit as well as insight and wisdom. At a time when bigotry was made the order of the day, he counseled his coreligionists to be tolerant to and reverent of the beliefs and religious practices of non-Jews. "The teachings of Jesus, and of Mohammed who arose after him," said he, "tend to bring to perfection all mankind so that they may serve God with one consent."

His letter condemning a Jewish scholar who reproved a Moslem convert to Judaism for refusing to consider his erstwhile coreligionists as idolaters is another illustration of his broad tolerance.

Many Jews today profess to be liberal and tolerant in their appraisals of the dominant non-Jewish religions. This is not the place to discuss whether their attitude is the result of expedience or indifference to all religious forms, or the product of a definite insight and philosophy which is broad and penetrating enough to see supplementary truths in each of the creeds. Many of these Jews, despite their liberalism towards the current non-Jewish religions, manifest, however, an attitude of illiberalism and even intolerance to their fellow-Jews who do not happen to subscribe to the same religious creed or set of practices that they do.

Maimonides' liberalism and tolerance was not of that kind. His tolerance of the religious divergence of Jews was the result not only of philosophic considerations but also of his realization of the need of union in Israel. If Judaism was to escape the effects of extreme physical oppression it was important, he felt, that

The Meaning of the Haggadah

THE core of the Haggadah's message is found in the words: "In every generation it is man's duty to regard himself as though he personally had come out of Egypt." Through the Haggadah's words and the rituals and symbols of the Seder we experience again the anguish of the slavery in Egypt and savour of the joy that came to the children of Israel upon their redemption through God's beneficent hand.

The Haggadah, with its accompanying Seder ritual, is not a celebration but a reliving. The Passover ritual is not the recollection of a dead past but a dramatic reliving of the past in which we are the participants. The device used by the Haggadah to make the past vital and immediate is the dialogue between the child and the father, between the old generation and the new generation. The vitality and immediacy of the past is keenly felt at that moment when the past is transmitted to the child, the harbinger of the future. Life is infused into historical facts when the old generation places them into the hands of the new as a sacred heritage.

BENJAMIN KREITMAN.

the Jewry of his day should become integrated so that it would constitute an organism instead of a mere conglomeration of unrelated and antagonistic parts. He advocated a united Israel not because it would afford greater strength to strike back but more because such a union would tend to build up within that Jewry a spiritual resourcefulness which would make it impregnable to the shafts of its enemies. His leniency towards those Jews who, because of lack of knowledge of Hebrew, used the Arabic vernacular in their prayers, his refusal to consider Karaites as a sect that ruled itself out of the Jewish fold, had that aim in view. "We hear too much of unions in Israel," he said: "Let us hear more of union." He observed, "The Talmud says we should adopt a friendly attitude even to heathen idolaters. How much more should we do so toward those who sprang from the seed of Jacob and acknowledge the one true God."

Maimonides' magnanimity and disposition to judge with charity is also evidenced in his reply to those who exhorted him to pronounce an edict against Jews who were but fractional in their attachments to Judaism. "He who clings to it (the Torah) with his whole hand," he states, "has doubtless more hope than he who clings to it with but a part of it, but he who clings on with the tips of his fingers has more hope than he who lets go altogether."

The union of Israel seemed to him to be something shallow and superficial unless it also implied a common understanding and appreciation of the definite values and visions which are connoted by the term Judaism. Judaism was to him something specific. It was not (as it is to many moderns) something capable of being "all things to all men." It had a particular series of doctrines and a set of disciplines. These he considered to be the very cornerstone and framework of Jewish life and outlook. He found himself called upon to expound and elucidate the principles and the practices that were implied in its teachings. His promulgation of what seemed to him to be the distinctive creed of Judaism and his systematic compilation of its laws aimed to supply that need.

Maimonides, however, did not stop with a mere exposition of what Judaism formerly taught or implied. He realized that if Judaism was to lay claim to a whole-hearted allegiance of the men of his day, particularly those who were conversant and impressed with the philosophical doctrines that were then current, it was imperative for him to justify its teachings on the basis of their rationality and compatibility with such doctrines. He deemed himself, therefore, called upon to bridge the apparent gap between the philosophy of Aristotle, to which every thinking man of his day paid homage, and the religious and ethical precepts of Moses. His efforts culminated in his great and influential book, "The Guide to the Perplexed."

It requires no extraordinary acumen of intellect to perceive the more or less similar conditions and problems (and, I believe, also the needs) of the age in which Jewry today finds itself and that of Maimonides. This parallelism, as well as the accurate diagnosis and sagacious program of Maimonides, makes the celebration of the 750th anniversary of the death of this sage so meaningful to us.

III

Finally Maimonides' detailed approach to the problem of reconciling the teachings of Judaism with that of Aristotelian philosophy was so unique for his time that it commends the homage of even moderns. We may be unwilling to accept his conclusions, but we must respect his courage, his independence, and the high faith he placed in the revelatory powers of reason. Inured as he was to rabbinical traditions and indoctrinated as he was with scholastic tenets, he nevertheless seemed to have advanced in his attitude and method to a point which is not very far from what is characterized as the modern spirit.

He was, for example, unyielding in his advocacy of the need for empiric investigation and research, or what is known as the inductive method. He strenuously opposed the Mutikalimun who rejected the cause and effect explanations of natural phenomena, but insisted that all events taking place in the physical realm were to be referred for their explanation not to any preceding physical events but directly to the will of God. To Maimon-

ides such procedure was equivalent to the making of the concept of the will of God an asylum for ignorance. An acceptance of that view would spell, he felt, the doom to all scientific efforts and research.

Maimonides' scientific disposition is also seen in his refusal to adopt the then conventional proofs for the existence of God, proofs which were very much in effect in Arabic and Christian circles. The procedure of the religious philosophers of his day was as follows: They first argued for a belief in the creation of the world. Once this doctrine was accepted, the belief in a creator or a God seemed to them to be a necessary and logical corollary. Because Aristotle entertained a contrary theory, Maimonides refused to establish the central doctrine of religion, the Existence of God, on the strength of the debatable tenet of Creation. He therefore proceeded to prove the Existence of God tentatively on purely Aristotelian grounds. After he succeeded, he returned to the discussion of the theory of creation and the eternity of matter. He rejected the Aristotelian view not because it was contrary to the teachings of the Bible but because its objections were more insurmountable than those which were involved in the belief in creation.

If we scrutinize the arguments and the motivations of Maimonides' refusal to subscribe to the Aristotelian notion of the Eternity of the Universe or Matter, we shall also discover a note in his philosophy which is being increasingly stressed by modern thinkers, particularly those who base their metaphysical views upon recent and revolutionary experiments in the realm of physics.

In appraising Maimonides' arguments, we must attempt to probe beneath the conceptual forms and terminology which were at his disposal and endeavor to see the facts and ideas with which he was impressed.

Maimonides rejected the Aristotelian theory because it stipulated that the type of explanation which is applicable to sub-lunar regions (material world) was also to be used in the explanation of the movements of the superlunar spheres (the spiritual entities). What Maimonides strove to express in scholastic phraseology was that there were levels of reality in

TO JERUSALEM

by Judah Halevi

I

A JOY of the world, on lofty height,
Proud city of the Lord's delight,
So great my love—
How can I rest?
I yearn for thee
From distant West.

II

My soul is filled with deepest sadness
When I recall thine ancient gladness,
The departed glory
Of days of yore,
Thy holy Temple
Which is no more.

III

On eagle's wings, O would that I
Homeward to Zion might swiftly fly!
I'd pour my tears
Upon the earth,
And sorrow then
Would turn to mirth.

Translated by

MORDECAI H. LEWITTES.

nature, and that while materialistic explanations may be sufficient to account for lower phenomena, they were inadequate as an explanation of the actions of beings or entities that we know or feel to be endowed with consciousness, purpose, and ethical striving.

His high esteem for reason and intellectual capacity showed itself clearly in his discussion of the prerequisite qualification of the prophet. The true prophet, to Maimonides, was not merely a person whom Providence capriciously selected and filled with supernatural powers and insights. Before one could become disposed to such endowments, Maimonides insisted, the prophet had to have the antecedent mental and moral attributes. The true prophet had to be a philosopher, though not every philosopher was ipso facto a prophet.

Maimonides also thought lightly of the theologians who exhorted the religious devotees to observe the commandments of God solely because such observance spelt conformity to the will of God.

These theologians placed a greater premium upon such motivations than upon a reliance on the questionable human ability to behold the divine purpose or reasons for such acts. To Maimonides, the disposition to perceive the utility and comprehend the rationality of the divine commandments did not detract from the beauty of the act or the virtue of the performer. The search for the reasons and values that were linked with the disciplines of religion was deemed by Maimonides to be an obligation. The highest expression of religious devotion consisted, he felt, not in a blind, perfunctory observance of its commands and stipulations, but rather in the knowledge and understanding of its basic meanings and ideals. "The highest kind of worship is only possible," he says, "when knowledge of God has been acquired."

Maimonides must not, however, be conceived merely as a cold intellectualist. There is a warmth and a mysticism pervading his religious speculations which shines with a crystal brilliance, particularly in the early chapters of his "Mishne Torah." The German scholar, Joel, asserts that Spinoza got his love of God, "Amor Dei," from Crescas, and intellectualism (*intellectualis*) from Maimonides. I am inclined to believe that the two tendencies of Spinoza have Maimonides as their source.

Maimonides' success in perfectly harmonizing for the men of his generation the truths of Moses and Aristotle is also the result of a basic conception with which moderns can heartily agree. In the light of the Biblical studies and interpretations of the Higher Critics, we may completely disagree with Maimonides' disposition to attribute philosophic truth to Scripture, (truth which becomes apparent only when we resort not to a literal but to a metaphorical exposition of its meanings). Maimonides felt no restraint in his reinterpretations of the Bible despite their obvious meanings or connotations because of his basic belief in the absolute unity and identity of truth, no matter from what source it was revealed.

Thomas Aquinas, the most eminent of the medieval Christian scholastics, also was confronted with the problem of harmonizing reason and revelation. He

resolved the difficulty by asserting that there were two distinct sets of truths; one applicable exclusively to the realm of religion and the other to the realms of philosophy. Neither was or could be made subject to the tests or criteria of the other. What was true in philosophy need not necessarily be true in religion and vice versa. To Maimonides such a solution was very distasteful. "God is One" and "The Seal of the Holy One Blessed Be He" is Truth—One Truth, he argued. Any incompatibility that existed between theology and philosophy was the result of a misconception of either the latter (philosophy) or a misinterpretation of the former (scripture). It is this fundamental faith of Maimonides in the Unity and Sovereignty of Truth that was responsible for his latitudinarian treatment or allegorical interpretations of the Bible.

I shall not enumerate the views of Maimonides in realms other than that of

philosophy and theology wherein modern tenets and tendencies appear. One may find them in his discussions of the principles of hygiene, psychology, and sociology. His conception of the various types of philanthropy—the last and the most meritorious of all being that which "anticipates charity by preventing poverty"—constitutes an objective which many of our modern Community Chest agencies could well emulate.

The rare beauty of the personality of Maimonides, the sagacity with which he met the problems of his day, which were more or less similar to our own, together with the success which he attained in perfectly harmonizing the then current creeds and concepts of religion and philosophy are in my opinion responsible for the epithet which Jewry has bestowed upon him—"from Moses (son of Amran) unto Moses (son of Maimon) there did not arise one like unto Moses (Maimonides)," and also for the universal tributes which is now being paid to his memory.

Israel Commemorates Maimonides Anniversary

THE official opening of "Rambam Year" was recently marked in the *Knesset* (Parliament) and by special ceremonies in Jerusalem and Tiberias attended by members of the Government, the Chief Rabbinate, scholars, physicians and pilgrims last week.

"Rambam Year" commemorates the 750th anniversary of the death of the noted medieval Jewish philosopher and scientist, Rabbi Moshe Ben Maimon (Maimonides). The name *Rambam* is derived from the Hebrew initials of the full name of Rabbenu Moshe Ben Maimon.

In Jerusalem, an exhibition of more than 3,000 volumes by and about the *Rambam* was opened at *Mossad Ha'Rav Kuk* (the Rabbi Kuk Institute) by Rabbi Y. L. Maimon, President of the Institute. President Izhak Ben-Zvi and Prime Minister Moshe Sharett addressed the gathering.

In Tiberias, about 10,000 persons gathered for ceremonies at the Tomb of the *Rambam*. The fifth conference of the Society for the Study of the History of Medicine and the Natural Sciences, which was devoted to the *Rambam* and

his works, was begun on the same day there. Elsewhere in the country, more than 400 lectures on the *Rambam* were given by scholars and scientists.

"Rambam Year" is being sponsored jointly by *Mossad Ha'Rav Kuk* and the Ministry of Religious Affairs. The *Rambam's* grave in Tiberias is to be rebuilt and the *Mossad Ha'Rav Kuk* has undertaken to republish all of the works of the *Rambam* within the next five years.

The first will be the *Rambam's* codification of Mosaic and Rabbinic Law, "*Mishneh Torah*" also known as "*Ha'Yad Ha'Hazakah*" (The Strong Hand).

The new edition is in the same format as that of the first printed copy extant, published in Rome in 1480. Rabbi Maimon has edited and written an extensive introduction to the work. The *Mossad Ha'Rav Kuk* will also publish a popular edition of the *Mishneh Torah* in sixteen volumes, including all vowel-points and commentaries. This edition will contain *Sefer Ha'Mitzvot* (The Book of Commandments), which will be translated from Arabic, and *Rambam's* introduction to the "*Mishna*."

MA NISHTANAH—AMERICAN STYLE

A Rendering of the 4 Questions

By SHOLOM ALEICHEM

THE FIRST QUESTION

FATHER, I want to ask you four questions.

The first question is this: *Mah Nishtanah Halailah Hazeh*—why is this night of Passover different from all the nights of the rest of the year?

Shebcol Halelot—on all other nights of the year we eat what we like, be it a Jewish steak or pork chops, or fish, or oysters, or lockshen pudding or pumpkin pie. *Halailah hazeh*—tonight we only eat Matzah and bitter herbs. And if we want to eat *chometz*, mother has told us that we must go to a restaurant because—so she says—at home everything is strictly Passover. Everywhere, in every corner, it is kosher and clean. Everything shines and sparkles. Brand new crockery and dishes have been bought from the stores. The furniture has been polished, the walls washed down, the windows cleaned, the woodwork re-varnished, Sadie the maid, *koshered* everything. There is a powerful smell of strongly peppered fish from the kitchen, and an aroma of goose-fat. And there are *baimishe knaidlach* and *chremzlach*.

And suddenly we've been told to put on our hats, sit at the table, a Siddur and Hagaddah pushed into our hands to read. We sit, like dummies, and we look into our books, and we look, and we look.

What sort of play is this? What do you call it?

THE SECOND QUESTION

Why are we so ashamed of our Yom-Tov?

Are we ashamed of the fact that we were freed from the yoke of Egypt and became from slaves and vagabonds a free people, a single nation?

Are we ashamed of Moshe Rabbenu's Bible?

Or are we ashamed of our Temple, which was a Holy House for all the Nations?

Or are we ashamed of our rulers, our kings, who could boast of other things

than wars and bloody deeds, who wrote great books, holy songs, psalms?

Or are we ashamed of our Prophets, who were not afraid to point out the faults of the greatest in the land, even the king, and to tell him the truth to his face?

Or are we ashamed of our ancestors who let themselves be tortured and burnt, hanged and drowned, drawn and quartered, their children killed before their eyes; and yet they sprang lightly into the fires for the sake of *Kiddush Hashem* with *Shma Yisrael* on their lips. It is this we are ashamed of?

THE THIRD QUESTION

Why have you sent us to school to learn only English and you have forgotten to teach us the language in which the Bible is written, the language which the Prophets spoke, the language in which there exists, they say, a fine rich literature?

Why have we had to learn the histories of all nations, old and new, but the history of one people we have not been taught—the history of our own Jewish people?

Why do we know so well the geography of the whole world, its mountains and its valleys, its rivers and its seas, its cities and its towns, but we know nothing of the land of our ancestors of Eretz Yisrael?

THE FOURTH QUESTION

How is it that we know when Christmas is, and the dates of Washington's Birthday, Decoration Day and Thanksgiving Day—but we do not know the date of Chanukah, what is Purim, when is Succoth and what is the meaning of Passover?

How is it that we know who Shakespeare was, and Milton, and Longfellow and Thackeray, Poe and Mark Twain—but we do not know anything about Yehuda Halevi, Gordon, Levinsohn, Abramovitch, Bialik and lots more of our own thinkers and writers?

Why, why, and why? Why must I always be asking questions . . . ?

There, father, I have asked you all four questions. And now I beg of you please give me the answers to my questions.

And if you don't give me an answer to my questions I myself will give an explanation. And this is it:

We Have Been Slaves . . . !

DR. SILVER VIEWS THE FUTURE OF JEWISH LIFE

AN OPTIMISTIC view of the future of American Jewry was expressed here this week by Dr. Abba Hillel Silver, noted Zionist leader, addressing 2,000 persons at a meeting at Hunter College arranged by the American Zionist Council on the occasion of the American Jewish Tercentenary celebration.

"Given peace and economic stability," Dr. Silver said, "The American Jewish community will move forward and develop. It will expand its cultural and religious life and institutions and will make worthy contributions to the total life of America and world Jewry.

"The American Jewish community of tomorrow will, in the main, be what American Jews will make it. External pressure may from time to time be massive, but the internal motivations will be decisive. It should be remembered that always it was not external compulsion or any historic dialectics which kept the Jewish people alive, but fierce, stiff-necked voluntarism.

"Given devoted and well-informed leadership and adequate religious training of our youth, we may look to the future of the American Jewish community, barring disastrous revolutionary changes in the structure of American government and society, with a good measure of confident hope," Dr. Silver stated.

The Zionist leader emphasized that "the guiding principle should be maximal participation in American life and maximal devotion to its progress and security, along with maximal interest and support of Israel." He lauded American Jewry's contributions to the creation of the Jewish State. "The great political victories which culminated in the decision of the United Nations, and in the recognition of the State of Israel by the American

(Continued on page 23)

NEWS OF THE CENTER

Concluding Late Friday Night Service, March 25

The closing late Friday night service of the season will be held this Friday, March 25, at 8:15 o'clock and will be devoted to honoring those students who have continued their Hebrew studies for two years beyond Bar Mitzvah. In addition, the Brooklyn Jewish Center Ensemble, under the direction of Mr. Sholom Secunda, will render a musical program with Cantor Sauler as soloist.

The following students will be honored: Joel Fisher, Melvin Fox, George Friedman, Seth Greenwald, Martin Nachimson, Allan Pinsky, Gerald Pollack, Charles Stein and Richard Tascandi.

The traditional Kushner award given to the student in the Bar Mitzvah Fellowship who has made the most progress in his Hebrew studies will be awarded this year to Charles Stein, a graduate of our Hebrew School and now a student in the second year of the Hebrew High School of Greater New York. This award is made by Mr. and Mrs. Julius Kushner in memory of Zvi and Pia Kushner. Rabbi Kreitman and Rabbi Lewittes will participate.

All Center members, their families and friends are cordially invited to attend these services.

United Jewish Appeal Drive

The Center's annual campaign in behalf of the United Jewish Appeal is well under way. This year's drive will again be highlighted by the traditional UJA Dinner which will be held in our building on Thursday evening, May 5th. Center members are urged to participate in this most worthy cause and to make their reservations at \$6.50 per person. Mr. Harry Leventhal is Campaign Chairman, together with Messrs. Saul S. Abelov, Frank Schaeffer and David Spiegel, as co-chairmen.

Zionist District No. 14

Sponsors Theatre Party

The Zionist District No. 14 has taken the Broadway show "Plain and Fancy" on behalf of the Zionist Fund and Youth Commission for the performance of

Thursday evening, April 28th. Tickets are moderately priced and may be obtained at once from Mr. Sam Palley, Chairman; Abe Meltzer, Co-chairman, or evenings from Anne Seidenstein, Secretary, at the Z.O.A. office at the Center.

Passover Sedorim

The first Seder, on Wednesday, April 6th will begin at 7:00 o'clock and the second Seder Thursday, April 7th, will commence at 7:00 o'clock.

Siyum Services

Services for the first born son will be held on Wednesday morning, April 6th, at 7:30 and 8:30 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Wednesday and Thursday evenings, April 6th and 7th, at 6:15 o'clock; on Thursday and Friday mornings, April 7th and 8th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choral Group.

Junior Congregation Passover Festival Services

Passover services will be held in the Junior Congregation on Thursday and Friday mornings, April 7th and 8th at 9:30 o'clock under the leadership of Rabbi Lewittes.

Services for the concluding days of Passover will be held in the Junior Congregation on Wednesday and Thursday mornings, April 13th and 14th, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Candle Lighting During Passover

Candles will be lit Wednesday and Thursday evenings, April 6th and 7th, at 6:05 o'clock.

The following week for the concluding days of the holidays, candles will be lit on Tuesday and Wednesday, April 12th and 13th, at 6:12 o'clock.

Sabbath Services

Friday evening services at 6:00 P.M.
Kindling of Candles 5:20 P.M.

Sabbath Services commence at 8:30 A.M.

Sidra or portion of the Torah.
"Vayikra" Leviticus 1.1-5.26 Haphtorah
Reading: Prophets, Isaiah 43.21-44.23.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud will be held at 4:30 P.M.

The lecture in Yiddish will be given by Rabbi Gerson Abelson at 5:30 P.M.

Minha services at 6:30 P.M.

Daily Services

Morning: 7:00 and 8:00 A.M.

Minha services at 6:30 P.M.

Gym Schedule For Holidays

The Gym and Baths Department will be open on Wednesday, April 6th (Erev Pesach) for men and boys from 1 to 4 P.M., and will be closed Thursday and Friday, April 7th and 8th for Passover and will reopen on Sunday morning, April 10th, for men at 10:00 o'clock.

The following week for the concluding days of the Passover holiday the department will be open on Tuesday, April 12th for men and boys from 1 to 4 P.M., closed on Wednesday and Thursday, April 13th and 14th, and will reopen on Friday morning, April 15th, for men at 1:00 o'clock.

Personal

Mr. Hyman Brickman, Supervisor of Youth Activities of the Brooklyn Jewish Center, will appear on a special television program on April 10th at 8:30 A.M. (Channel 4). He will participate in a panel discussion on Jewish education, sponsored and arranged by the Jewish Theological Seminary of America.

DO YOU AVAIL YOURSELF OF
THE CENTER LIBRARY?

THE HEBREW SCHOOL

A GROVE of 1,000 trees was planted in Israel by the students of our school in honor of Dr. and Mrs. Elias N. Rabinowitz. In presenting the scroll Rabbi Lewittes called attention to the fact that Dr. Rabinowitz had recently celebrated his 70th birthday and had rendered distinguished service to our Center, to our country as a chaplain in World War I and to the Jewish community. He also praised the work of Mrs. Rabinowitz, our registrar, who has conducted the campaigns for the JNF collections in the past years. Mr. Julius Kushner, chairman of the Hebrew Education Committee, and Harold Spevack, president of our G. O., also delivered brief addresses. Dr. and Mrs. Rabinowitz were chosen for this honor by a joint committee representing the faculty and the students of our Hebrew School. In a brief response, Dr. and Mrs. Rabinowitz thanked the students and promised to continue their work in behalf of our school and Israel.

* * *

Successful Purim entertainments were arranged for our two sessions on Sunday, March 6. Hundreds of children appeared in costumes depicting various phases of Jewish history. Besides the traditional Mordecai and Esther costumes, students came dressed as the three Patriarchs, a Shabbat table, Moses granting the Ten Commandments, halutzim planting trees in Israel, the Hebrew alphabet, the map of Israel, Haman on the gallows, etc. A committee of teachers and students picked the following as having worn the most original costumes: Henry Arkin, Deborah Bobrow, Ruth Bobrow, Herbert Cohen, Jay Gutchman, Fred Harmatz, Elliot Hochman, Ernest Horowitz, Marcia Katel, Susan Koron, Louis Kulik, Carol Litman, Richard Newman, Marc Ostrow, Andrew Rappaport, Susan Rothberg, Eileen Rubinson, Victor Schuman, Robin Soloway, Judith Spevack, Linda Zeitz; second session: Ronnie Abrams, Myrna Bader, Phyllis Berman, Felice Brand, Marion Brown, Ruth Cohen, Carol Coopersmith, Barbara Eistenstadt, Helen Friedman, Isabel Gallant, Vicky Gilulle, Sarah Herschkowitz, Marc Kalton, Joan Kershenbaum, Gerald Kuchinsky, Steven Lescht, Jane Ostrow, Janet Panem, Alice

Paster, Janet Rothstein, Susan Rothstein, Barry Schneider, Jonathan Schneider, Susan Schoenfeld, Barbara Weinberg and Barbara Wexler.

The student Megillah reading took place on Monday and Tuesday, March 7 and 8. Each pupil received a grogger and *hamentash*. The Megillah was read by Mr. Aaron Krumbein.

* * *

Preparations are being made for the Passover celebration. Students of our choral group will lead in the Model Seder to be held on Thursday, March 31. Ar-

rangements for the Seder will be made by a joint committee of parents and teachers under the chairmanship of Mrs. Rabinowitz and Mrs. Epstein.

* * *

The P.T.A. held a meeting on Tuesday, March 22. The program consisted of a medley of Passover songs by the Hebrew School choral group under the direction of Mr. David Weintraub, a Passover film, "The Passover of Rembrandt Van Rjin," produced by the Jewish Theological Seminary of America, and a report of the progress of our school by Rabbi Lewittes. Mrs. Epstein presided.

YOUNG FOLKS LEAGUE

ONCE again, the time is approaching when we all eagerly await our annual social event, the Cotillion, this year to be called the Champagne Cotillion. With the passing years, our Cotillion has become a traditional one which has grown in stature and importance. This year it has been the feeling of many people that this event should provide for our members the meeting place for many of those who have graduated from our group into the Young Married Group. Therefore we have planned a joint affair so that our members can now attend the Cotillion and renew their friendship with former members who were married during the past few years. A joint committee of both groups has been hard at work planning a gala evening of celebration, entertainment, refreshments — both liquid and solid — and dancing. The date is Saturday night, May 7.

* * *

There is a certain pride in membership in the Brooklyn Jewish Center which goes beyond the pride of membership in the usual organization. As you know, our Center always leads all the rest in activity and contribution to the welfare and benefit of our community. We should dedicate ourselves to greater participation in these activities, particularly through membership on committees, so that we may have a real and important part in the work of the Center.

* * *

We who are responsible for the programming for our group are anxious to get our meetings early. However, earlier

meetings depend upon you, not us. We therefore urge every member to make a special effort to arrive not later than 9:00 P.M.

* * *

CALENDAR OF EVENTS

Regular Programs

Wednesday, March 30—An interesting program on "The Song of Songs," will be presented with singing, dancing and commentary.

Tuesday, April 5—A demonstration by a renowned hypnotist.

Wednesday, April 20—Another in our Center Forum series. Watch for further announcements.

Wednesday, April 27—All Y.P.L. Brooklyn groups will join with us in our annual United Jewish Appeal affair.

Note: All meetings start promptly at 9:00 P.M. Refreshments and Dancing will follow each program. Admission by presentation of 1955 membership card only.

* * *

Interest Groups

Our *Oneg Shabbat* will continue to be held every Friday night following the late Friday Night Service.

Our Arts & Crafts Interest Group will meet on Tuesday, March 29, and Tuesday, April 26.

Our Bowling Interest Group continues to meet every Sunday, at 2:00 at Kings Recreation Center, Clarkson and New York Avenues.

Special events—Thursday, March 31—Executive Board meeting. All members are invited.

THE CENTER ACADEMY

THE Purim Celebration at the Center Academy began on Monday morning, March 7, with the reading of the Megillah in the Beth Hamidrash by our dear friend, Rev. Meyer Rogoff, who has been performing this service for the past 25 years to the delight of all our children.

We are most grateful to Miss Naomi Nathanson for her fine direction of the singing and to Miss Claire Schwartz and Mrs. Mildred Sucov (assisted by the other members of the faculty) who led the dances.

* * *

The Upper Grades presented a Purim operetta at the monthly meeting of the P.T.A. which was held on Monday, March 14. The performance was under the leadership and direction of Miss Naomi Nathanson assisted by Miss Schwartz, Mrs. Unterman and Mrs. Krulik.

* * *

The Sixth and Eighth Grades visited the United Nations and attended a session of the Security Council. The lower grades visited the Planetarium and viewed the special exhibit "From here to infinity" on Wednesday, March 2.

A garden of one hundred and fifty trees was planted by the pupils of the Center Academy in honor of Dr. Israel H. Levinthal. The certificate will be presented to Dr. Levinthal upon his return to the Center.

* * *

The students of the Academy are preparing for the Seder which they perform annually. This year they will also conduct a model Seder for the Sisterhood of the Brooklyn Jewish Center. The graduating class of the Center Academy supervises and participates in both Sedorim.

* * *

The Center Academy is preparing for its Gala Silver Jubilee Dinner and Dance on May 1st, at the Brooklyn Jewish Center, to celebrate the 25th anniversary of its founding. Alumni parents, alumni, and parents of the students now in the Academy are invited to attend. On this occasion all presidents of the Board of Trustees of the Center Academy will be honored. In conjunction with the dinner a Silver Jubilee Journal will be published. The proceeds of this Journal will help defray the cost of the educational and scholarship expenses of the school.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOCK, LAWRENCE: Single; Res.: 153 Newport St.; Bus.: C.P.A., 295 Madison Ave.; *Proposed by* Paul Kotik, Harry Cohn.

BURICKSON, MISS MURIEL: Res.: 1130 Clarkson Ave.; *Proposed by* Harriet Katz, Nat Marx.

EIGES, DR. THEODORE: Married; Res.: 751 Troy Ave.; Bus.: Dentist, 1740 Carroll St.; *Proposed by* Paul Kotik, Harry Cohn.

FLASTER, MISS EDITH: Res.: 842 Ashford St.; *Proposed by* Ruth Cohen, Helen Cohen.

FRIEDSTEIN, MISS IRENE: Res.: 565 East 94th St.; *Proposed by* Seymour Eistenstadt, Natalie Katzman.

GREENBERG, ARNOLD G.: Married; Res.: 737 Eastern Pkwy.; Bus.: Furs, 315—7th Ave.; *Proposed by* Leo Kaufmann, Louis Kramer.

GREENBERG, MISS JEANNE: Res.: 1115 Union St.; *Proposed by* Henrietta Moscowitz, Harry Mandler.

GREENSTEIN, CHARLES: Married; Res.: 257 Brighton Beach Ave.; Bus.: Fruiterer, 1932 Kings Highway; *Proposed by* Dr. Sidney E. Licht, Sam Kirschenbaum.

GROSS, MISS SHIRLEY: Res.: 738 Georgia Ave.; *Proposed by* Aaron Gottlieb.

KANE, LARRY: Single; Res.: 28 Old Farm Rd.; Bus.: Salesman; 39 Taylor St.; *Proposed by* Harvey Harris.

KAPLAN, MEYER: Married; Res.: 480 Lefferts Ave.; Bus.: Buyer, 112 West 38th St.; *Proposed by* Robert Fox.

LIEBESKIND, ARTHUR: Single; Res.: 706 Lefferts Ave.; Bus.: Medical Student; *Proposed by* Morris Liebeskind, Harry Blickstein.

NAZNITSKY, HERMAN A.: Single; Res.: 1933 Union St.; Bus.: Bank Clerk, Clinton Trust Co.

POSTOL, MISS HARRIET: Res.: 404 East 52nd St.

SCHORR, PHILIP: Married; Res.: 1443 President St.; Bus.: Aeronautics, Woodridge, N. J.; *Proposed by* Robert Fox, Harold W. Hammer.

SPIELFOGEL, DR. MORRIS J.: Single; Res.: 1621 St. Johns Pl.; Bus.: Optometrist, 1502 Pitkin Ave.; *Proposed by* Paul Kotik, Philip J. Kaminsteinl.

TENDLER, MISS ENID: Res.: 476 Christopher Ave.;

The following has applied for reinstatement:

GUTCHIN, JONAS: Married; Res.: 159 East 96th St.; Bus.: Internal Revenue; 210 Livingston St.; *Proposed by* Henry Spitz.

FRANK SCHAEFFER,
Chairman, Membership Committee.

SATURDAY NIGHT CLUBS

THE Purim Carnival and Dance, held on Saturday evening, March 12th, will long be remembered by our club members and the community at large. All told, over 400 youngsters of all ages participated in the planning and staging of this spectacle. For many weeks, the carnival was a dominant item on the agenda of the clubs. When time could be spared, there were hilarious Purim songs to learn and sing "When Adar enters, we abound in joy."

For an entire hour the Carnival doors were kept closed to the public; the youngsters were busily applying the finishing touches to their booths. Amazing how many skilled carpenters, painters, decorators and technicians we have in our midst! Then the public and our own youngsters had the time of their lives playing the various games set up for them. Finally, with the younger element gradually making its exit, the affair turned into a gala dance and social. Everybody—but everybody!—had a wonderful time.

No sooner was the Purim Carnival over when work began on the Passover observance. On the evening of April 9th, our members will assemble for a Third Seder. The program will revolve around an original Haggadah, written by the youngsters themselves. There will, of course, be adequate supplies of holiday food, and the traditional Passover symbols will be prominently on display.

• CENTER BULLETIN BOARD •

PASSOVER SEDORIM

will be held at

THE CENTER

Wednesday and Thursday Evenings

April 6th and 7th

The Sedorim will be conducted by

RABBI ISRAEL H. LEVINTHAL

and

CANTOR WILLIAM SAULER

Reservations:

Members, their children, sons-in-law, daughters-in-law, and grandchildren **ONLY** — Adults: \$10 per person each Seder; Children under 13 years: \$8.

Immediate relatives in family other than above: \$12 per person each Seder.

Reservations will be accepted **ONLY** until Thursday, March 31st. Send reservations with remittance immediately.

THE WOMEN OF THE CENTER

are invited to the next

GENERAL MEETING

of the

SISTERHOOD

Monday, March 28, 12:45 P.M.

Program:

"The Romance and History of the
Wine Industry"

presented by

MRS. JAMES HELLER

MODEL SEDER

conducted by the Graduating Class of the
Center Academy

under the leadership of

MR. LEO SHPALL

PASSOVER SONGS

led by Miss NAOMI NATHANSON

Refreshments served at close of meeting

MRS. JULIUS KUSHNER, *Chairman*

MAKE YOUR RESERVATIONS NOW

for the

ANNUAL CHAMPAGNE COTILLION

Sponsored jointly by the

YOUNG FOLKS LEAGUE

and the

YOUNG MARRIED GROUP

Saturday Evening, May 7, 1955

at

9:00 o'clock

• ENTERTAINMENT

• DANCING

• ORCHESTRA

• REFRESHMENTS

THE COMBINED JUNIOR LEAGUES

cordially invite all college folk to the annual

MATZOH BALL

Saturday, April 9, 1955

at

8:30 P.M.

BAND MUSIC — ENTERTAINMENT

Admission: \$1.50

Proceeds to Charity

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

With the approaching Passover holidays, we are reminded that not since the Exodus has the message of Pesach, symbolizing Freedom, been clearer or more pertinent than for the Jews of America today. We, who had the good fortune to participate in the redemption of the oppressed Jews of our generation through the rebirth of Israel, are now given the opportunity to help insure that nation's growth to maturity. As partners, we must join the State in an effort to build a stable economy—a burden too staggering to be borne by Israel alone. By our contributions to the United Jewish Appeal, and through our purchase of Israel Bonds, we can meet this challenge. Let us truly show our devotion to the new state and our understanding of the true meaning of the Passover holiday by responding generously to these appeals. A HAPPY PESACH TO ALL!

BEATRICE SCHAEFFER, President.

General Meeting

In greeting an audience of more than 300 men and women at our February 24th meeting, our President, Beatrice Schaeffer, introduced Brotherhood Week with a quotation urging "men under the Fatherhood of God to remember that they are also brothers unto each other, and that the thread of many races and creeds woven together will last throughout the year."

A very delightful public welcome was given to new members of Sisterhood, each of whom received a pretty blue and white corsage as her name was called.

Stating that "music has sustained the Jewish people throughout the centuries and through the Diaspora," our charming Vice-President and chairman of the evening, Sarah Kushner, introduced "The Festival of Dedication," a musical salute to three hundred years of American Jewish life, written by Eugene Secunda, son of Sholom Secunda, under whose direction the entire Cantata was presented.

Our Center Choral Ensemble of sixty voices, the rendition of many solos by our Cantor, William Sauler, the impeccable delivery of the Narrators, Sarah Epstein and "Hershey" Kaplan, and the fine dramatic contribution of Carl Kahn and David Schaeffer, made it a distinguished performance.

Cheer Fund Contributions

In gratitude to Sisterhood's encouragement—Mr. and Mrs. Emanuel Davis; In memory of the son-in-law of Mr. and Mrs. Harry Blickstein—Mr. and Mrs. M. Robert Epstein, Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Isador Lowenfeld, Mr. and Mrs. Benj. Markowe, Mrs. Claire Mitrani, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Frank Schaeffer.

Kiddush Sponsorship

With great joy on becoming grandparents for the second time, Mr. and Mrs. Henry Brautman will tender a Kiddush on Saturday, April 2, to our Junior Congregations. Celebrate your *simchas* with a kiddush for our children and *shep naches* also. Call Chairman Dorothy Langer, PR 4-3958.

Nominating Committee

Lil Lowenfeld, Chairman of the Nominating Committee, welcomes all recommendations and suggestions for our new Executive Board to function from June on. She may be reached at SL 6-9865.

Laurels to Mary Kahn

The fun of a glorious week-end (who cares about a little rain among three hundred warm and happy friends?) at the Laurel-in-the-Pines Hotel in Lakewood from March 4-6 is over, but the memory of Sisterhood's first joint vacation will linger on until next year when a similar holiday is planned. We express our gratitude to our itinerant registrar and indefatigable chairman for this project, who, together with Harold Brown, of the Center Governing Board, arranged this most enjoyable week-end.

"Chai" Club Membership Grows

Mollie Markowe, our "Chai" Club Chairman, reports that sixty women have now joined the "Chai" Club division of our Torah Fund efforts. These members were guests at a magnificent luncheon, on Feb. 28th at the East Midwood Jewish Center, the first for the newly-created Bklyn. Branch of the National Women's League of the United Synagogue, and have the privilege besides of bringing a guest, non-affiliated, to our own Torah Fund Luncheon. Call Mollie, PR 2-1287, and ask to become a member of this Special Gift Group,—\$18 and over admits you.

Torah Fund Luncheon at Center

A brief mention here presages a glorious report in the April issue of a successful purposeful and wonderful Torah Luncheon, under the very capable chairmanship of Edith Sauler, wife of our Cantor. Wednesday, March 16th was the day, and if you missed it, you suffered a loss in every way—program, entertainment and collation. But your \$6.11 can be used so fruitfully by the students, future teachers and rabbis at the Jewish Theological Seminary, the beneficiary of this function, that we suggest it is never too late to mail check for same, payable to Sisterhood B. J. C. and mail to the Center.

Joseph Goldberg Memorial Forest

Thousands of trees will grow in the Goldberg Memorial Forest if we continue to purchase them on all occasions from the Center desk, or by calling Sarah Klinghoffer, SL 6-8252. The example of the Aviva group of Hadassah, under the industrious chairmanship of our own Board member, Clara Meltzer, is worthy of emulation: they have subscribed to the purchase of 1,000 trees to the memory of our late beloved Administrative Director.

Israel Bonds

You and your husband are invited to attend a magnificent affair at the Waldorf Astoria on April 26th, Israel Independence Day, If you purchase a \$1,000 Bond. Mother's and Father's Days are coming up soon. Buy them these gifts, both interest-bearing. Get in touch with Anne Weissberg, ST 3-0639.



Some of the members of the "Cbai Club" of the Sisterhood, who attended the "Cbai" Luncheon at the East Midwood Jewish Center on February 28.

United Jewish Appeal

The drive is on and you are the driver, —get behind the bandwagon and reach your prospects to give, give now and give generously toward this over-all important UJA campaign. Chairman Rea Zimmerman and Special Gifts Mollie Meyer are working zealously toward a record contribution from Sisterhood members. Help them attain this goal and help Jews everywhere with your contribution. Donors of \$25 and over will be invited to a gala luncheon on Wednesday, May 4th.

Women in the News

Rose Davis, our Social Secretary, has moved to Teaneck, New Jersey. We regret having to lose her excellent services but we congratulate the Jewish community of Teaneck on the acquisition of a wonderful worker.

Sarah Kushner, our own Vice-President and President of the UPTA of the Metropolitan Hebrew Schools shared her knowledge of Jewish Culture with the thousands of listeners of radio station WLIB, who heard her Purim message and will hear her Passover message on April 4th, at 5:15.

Calendar of Events

Mon., Mar. 28 — General Sisterhood meeting, 12:45 P.M. Program includes talk on Wine Industry and Model Seder and Choral Ensemble arranged by Center Academy. Mrs. Sarah Kushner, Chairman.

Mon., April 11—Sisterhood Executive Board Meeting, 1:00 P.M.

Mon., April 25 — General Meeting, 8:15 P.M. Gala Program celebrating Israel Independence Day.

Wed., May 4—UJA Luncheon for donors of \$25 and over.

Mon., May 9 — Sisterhood Executive Board Meeting, 1:00 P.M.

THE YOUNG MARRIED GROUP

AS PART of its regular program of special events for its members, the YMG presented an evening devoted to the work of the Margaret Sanger Research Bureau and the Planned Parenthood League. Our speaker on Feb. 23 was Mrs. Estelle Flowers, the Executive Secretary of the New York Branch. This program was of great interest and members had ample opportunity to ask questions of the speaker.

On March 7 the group participated in the special late evening Megillah reading. This extra reading, and the combined social afterwards, is now an established annual practice.

Our March 22 program was devoted to Jewish Music Month, and we had the

pleasure of hearing interesting analyses and interpretations of the classics by Mr. Morris Traub, a member of the Center.

Our meeting of April 26 will feature another wonderful evening with Mr. Harold Becher. Mr. Becher's interpretation of the Book of Job (you will recall his excellent analysis of the Book of Ruth) should be a "must" on your list of things to do with the YMG.

Remember the UJA and the combined annual affair. The UJA drive is now in full swing. The dinner is scheduled for Thursday, May 5, and our annual affair for Saturday, May 7. Remember both dates, and act fast, please.

DAVID M. GOLD.

JUNIOR LEAGUE NEWS

WHEN all is said and done, the Junior Leaguers seem to be enjoying the best years of their lives under our auspices. Both groups are thriving.

Now our sights are turned to a major event, a Matzoh Ball to be held on Saturday night, April 9. This is one of the events we are trying to build into an upper teen-age program.

The Junior League is now accepting applications. All teen-agers who are in college or about to enter college are cordially invited to apply for membership. The dues are very nominal.

Mr. Hyman Brickman, Supervisor of Youth Activities, is personally in charge of both Junior Leagues. He will be glad to answer all questions.

Dr. Silver's Views

(Continued from page 16)

Government, were due in a very large measure to the activities of the American Jewish community," he stressed.

American Zionists, Dr. Silver declared, should "most decidedly oppose" positions taken by the U. S. Government which "appear to us to be unsound, unjust or ill-advised." At the same time he cautioned against interpreting "all actions of which we do not approve as stemming from ill-will or malice."

Asserting that "we should not accept or concur in any foreign policy of our Government, whether in relation to Israel or for that matter to any other country, which does not appear to us to be just as good for the American people," Dr. Silver added: "But when we criticize our Government for wrong policies toward Israel, we should never lose sight of the basically friendly and cooperative attitude which has persisted through many decades."

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Harry A. Freedman of 135 Eastern Parkway on the engagement of their son, Jerome, to Miss Linda Winston of Manhattan.

Dr. and Mrs. Aaron Hirsch of 328 New York Avenue on the birth of a daughter to their children, Dr. and Mrs. Sigmund J. Rosen on March 12th.

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Letter to the "Review"

Dear EDITOR:

I am writing to you on behalf of the Ginzach La Zionut Hadatit—Religious-Zionist Archives in Jerusalem. These archives were established for the purpose of preserving records and documents of significance to Jewish-Religious and Zionist activities. The Ginzach already serves as a research-center and source of material for writers and historians; its importance will continue to grow.

One of the fundamental tasks of our archives is to accumulate material con-

cerning the history and activities of Jewish communities all over the world.

We are confident that Jewish communities everywhere will welcome the initiative taken by our archives in Jerusalem and will extend their assistance and cooperation by sending to us all types of material, printed and handwritten, books, pamphlets, etc. We are particularly interested in photos covering communal and synagogue activities.

M. SH. GESHURI, *Director*,
Religious-Zionist Archives,
P.O.B. 642,
Jerusalem, Israel.

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